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occurred in Poland, Great and Lesser, when many thousand Jews perished, and many congregations were completely annihilated.

All these calamities are known to me, besides the many unknown in Spain (Andalusia), Sicily, Castilia, Barcelona, Toledo, Cordova, Barbary, Asia, Persia and Media, France, Portugal, England, Germany, Bohemia and Moravia, Austria and Hungary, Krain (Carintia) and Styria, Tyrol and Neuburg ?, Bavaria, Transylvania, Turkey, Egypt, Cush, Babylonia, and the land of the Philistines, in Poland, Reussen, Greece and Rome, and in other lands unknown to me.

A. NEUBAUER.

Hosea xiv. 8.—An interesting rendering of the LXX. is to be found in Hosea, chap. xiv., 8, to the words יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן. The words are not easy. Both A. V. and R. V. have: "They shall revive as the corn, and blossom as the vine," which is distinctly against the pointing of the first part of the sentence. Ewald translates: "They shall produce corn."

Now the LXX. renders *ζήσονται καὶ μεθυσθήσονται σίτῳ*. Here *μεθυσθήσονται* is not only not in the Hebrew text, but its use is most curious. What is the meaning of, "They shall live and be drunk with corn." *Μεθύσκω* in Greek has the sense of "being drunk" only. The nearest approach to a similar use is, as Professor Wilkins has noticed to me, that to be found in the rendering of Psalm xxxvi. 9. יְרַוְיוּן מִדֶּשֶׁן בֵּיתֶךָ (LXX., Psalm xxxv. 9), where we read, *μεθυσθήσονται ἀπὸ πιότητος κ.τ.λ*; but here יְרַוְיוּן is literally translated, and the Hebrew verb itself is used in a rather unusual sense. The use of *μεθύσκω* in a metaphorical sense goes further than the use of "intoxicate" in English. We might say of one that he was intoxicated with success; we could hardly speak of his being intoxicated with bread.

L. M. SIMMONS.

An Unknown Hebrew Version of the Sayings of Aesop.—In the library of the Temple Emanu-el, New York, there is preserved a MS.[1] by an otherwise unknown Jewish author of the end of the sixteenth century. Eliyyā ben Menaḥēm Rābhā, at once the author and the scribe, lived in Carpi in the Dukedom of Modena.[2] His father resided in Padua,

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[1] Press-Mark, vii., c. 42.

[2] Cfr. *Ben Chananja*, Szegedin, 1866, p. 215; *Catalogo dei Manoscritti Ebraici della Biblioteca della Communita Israelitica di Mantova, compilato dal Rabbino Maggiore Marco Mortara.* Livorno, Tipografia I. Costa e C., 1878, p. 58. (For the use of this little book I am indebted to Dr. S. Morais, of Philadelphia.) Mortara says that Rābhā lived in Padua, but he did not know of the existence of our MS., which is distinctly stated to have been written in Carpi. On the title-page we read, תחת ממשלת מעלת אדונינו דוכוס דון אלפונסו יכ"ה דאיסטה נתנשא אמן אמן כי"ה. Of course, Alfonso II. (1559-1597), the persecutor of Tasso, and the last legitimate offspring of the Italian branch of the *Este* house, is meant. Cfr. Muratori, *Annali d'Italia*, x., pp. 365 ff.